Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS Y. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, MARCH 5, 1825. No. 9.

MISCELLANY.

THE LAPSE OF TIME.

Lament who will, in fruitless tears,
The speed with which our moments fly:
I sigh not over vanished years,
But watch the years that hasten by.

See how they come a mingled crowd
Of bright and dark, but rapid days;—
Beneath them, like a summer cloud,
The wide world changes as I gaze.

What! grieve that time has brought so soon
The sober age of manhood on!
As idly should I weep at noon,
To see the blush of morning gone.

Could I forego the hopes that glow
In prospect, like Elysian isles?
And let the charming future go,
With all her promises and smiles?

The future!—cruel were the power
Whose doom would tear thee from my heart.
Thou sweetener of the present hour!
We cannot—no—we will not part.

Oh, leave me, still, the rapid flight
That makes the changing seasons gay,
The grateful speed that brings the night,
The swift and glad return of day;

The months that touch with lovliest grace
This little prattler at my knee,
In whose arch eye and speaking face
New meaning every hour I see;

The years that o'er each sister land
Shall lift the country of my birth,
And nurse her strength, till she shall stand
The pride and pattern of the earth;

Till yonder commonwealths, for aid,
Shall cling about her ample robe,
And, from her frown, shall shrink afraid,
The crowned oppressor of the globe.

True—time will seam and blanch my brow—
Well—I shall sit with aged men,
And my good glass will tell me how
A grisly beard becomes me then.

And should no foul dishonor lie
Upon my head, when I am gray,
Love yet may search my fading eye,
And smooth the path of my decay.

Then haste thee, time,—'tis kindness all
That speeds thy winged feet so fast;
Thy pleasures stay not till they pall,
And all thy pains are quickly past.

Thou fliest, and bear'st away our woes;
And, as thy shadowy train depart,
The memory of sorrow grows
A lighter burden on the heart. B.

The following beautiful lines on the immortality of the soul appeared in the New York Statesman, and are there said to be by Lord Byron. How much more for his fame, (and, had he closed life in the full possession of his reason, for his *peace of mind* too,) would it have been, if he had left no lines "which dying he could wish to blot" more than these!

When coldness wraps this suffering clay,
Oh, whither strays the immortal mind?
It cannot die, it must not stay,
But leaves its darkened dust behind.
Then unembodied doth it trace
By steps each planet's heavenly way,
Or fill at once the realms of space,
A thing of eyes that all survey?

Eternal, boundless, undecay'd,
A thought unseen, but seeing all,
All, in earth or skies display'd,
Shall it survey, shall it recall.
Each fainter trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all that was at once appears.

Before creation peopled earth,
Its eye shall roll through chaos back,
And where the fairest heaven had birth,
The spirit trace its rising track.
And where the future mars, or makes
Its glance o'er all dilate, to be,
While sun is quench'd or system breaks,
Fix'd in its own eternity.

Above or Love, or Hate, or Fear,
It lives all passionless and pure,
An age shall fleet like earthly year,
Its years like moments shall endure.
Away, away, without a wing,
O'er all, through all, its thought shall fly,
A nameless, an eternal thing,
Forgetting what it was to die.

The more mysterious the more imperfect; that which is mystically spoken is but half spoken; as darkness is, in comparison with light, so is mystery, in comparison with knowledge.

Morality is not a *Means* to any thing but Happiness; every thing else is a Means to Morality.

DR WATTS' ORTHODOXY.

We have no disposition for *personal* controversy in relation to the opinions of Dr Watts, or on any other subject. We think there is sufficient evidence of the Unitarianism of Dr Watts to convince any mind that will read and examine with common fairness and impartiality.

We propose to give some extracts on this subject. The first is from Letters of Mr Wellbeloved to Archdeacon Wrangham in which he gives a statement of some of the Doctor's views, (though not his latest) respecting Jesus Christ, and the Holy Spirit.

Whatever the accuracy of Unitarians may be, on the subject of Dr Watts, it is, I will venture to assert, as perfect as your own. "Estimated by his works," you say, "from which, and not from unauthorized reports, a writer's sentiments are to be ascertained—'Watts,' as Dr Aikin disinterestedly remarks, 'must certainly rank among the decided advocates of orthodoxy." Dr Aikin's remark was, I have no doubt, perfectly disinterested, or, as I suppose you mean to be understood, impartial; and to his judgment I am in general disposed to shew great deference: but from my personal acquaintance with that interesting writer and excellent man, I feel some hesitation in submitting to him, as an umpire, on the question of Dr Watts's orthodoxy. He may have been misled by Mr Palmer's Tract, as you seem to have been. With Dr Watt's theological works, I more than doubt whether he had such an acquaintance as would qualify him to decide respecting his religious creed. Such works were not at all according to his taste, and in compiling the life of Watts, as a general biographer, he would not feel himself called upon to study them. Setting aside then, the biographer's opinion, and every report, whether authorized or unauthorized, let this amiable divine be judged by his works; and by them he will stand condemned as unorthodox. Let these works be the very two to which you appeal, viz. '*Useful and important Questions*, (not *Cautions*) *concerning Jesus, the Son of God*;' and '*The glory of Christ, as God-man*.' In these, it is true he strongly maintains the intimate union of the Saviour with the God-head;' he also speaks frequently of the Trinity, he vindicates the worship of Jesus Christ; and with some hesitation, indeed, that of the Holy Spirit. He even "freely and delightfully confesses some articles borrowed from the Athanasian Creed," and hopes "effectually to preclude all the objections and cavils of Arian and Socinian writers; yet, after all, he is nearly as far from orthodoxy as the person who now addresses you. For what is the doctrine of these Tracts? So far as I am able to understand them, it is this:—There is one God—the Father, the Almighty, self-existent, and eternal; the God of Abraham, Isaac, and Jacob; known and worshipped by the ancient Jews—the God who alone is acknowledged and adored by Unitarians.—The human soul of Christ was pre-existent—the first born of every creature—the beginning of the creation of God, existing by some peculiar and immediate manner of creation, formation, or derivation from the Father, before other creatures were formed; yet still a proper human spirit, but with intellectual capacities and powers vastly superior to any other human soul, or to any angel in heaven. This human soul, from the time of its creation, lay in the bosom of the Father, surveyed and approved his works of creation, and was perhaps also employed by him in adorning and disposing various parts of the new created world, so far as any thing below pure Godhead was capable of being employed in that work. To this human soul—to this angelic spirit, the God-head of the Father, which is one infinite and eternal spirit, was, in some particular principle or power of its own nature, or under some peculiar distinction and relation, intimately united; so intimately, as to warrant the application of the names, character, and actions of the Father to this complex being. This human soul—this angel intimately and immediately united to the Godhead of the Father, appeared as the Lord Jehovoh to the patriarchs and others under the Old-Testament dispensation, and was thus *God-angel*. This glorious human spirit, the only-begotten son of God, united personally to the divine nature, left the bosom of the Father, descended from his angelic state, took human flesh into a constant partnership of his person, and became man. This human flesh was united into one person with the angel, and became the human or bodily shekinah, or constant habitation of God, or *God-man*; having then, in his complex person, the name of Deity and humanity given to him. In consequence of the in-dwelling of the one God in this one human soul, and this one human body, the choice of whom for this purpose was the effect of the sovereign goodness of the great and blessed God, the human nature of Christ enjoys peculiar and extensive powers in its present glorified state, and is to be assumed into the complex object of worship; but in such a manner, as that the one eternal God may abide still the only object of worship; whether he be considered as absolute in himself, under the character of Father of all, or as united to the man Jesus Christ, and dwelling in him by a personal union. Thus the Father and the Son are both worshipped;—but, when the Son is worshipped, it is as one with the Father, and to the glory of the Father.

Concerning the Holy Spirit, Dr Watts says little in these two treatises. In his other writings on the subject of the Trinity, he maintains that both the word and the Spirit are two divine faculties or powers in the essence of God. And in the "*Glory of Christ*, &c." we meet with the following passage;—"Though I think true God-head is ascribed to him, and personal actions are sometime attributed to him in Scripture; yet as we are not expressly, plainly, and particularly informed, whether he be really a distinct principle or power, in God, or has a proper distinct personality of himself, so neither are we expressly required to worship, him, in any text of the Bible that I can find." *Works*, vol. v. 294. Now, Sir, I may safely leave any one, who knows what orthodoxy is, (a knowledge, I confess, not easily to be obtained, so variable and Proteus-like in its nature,) to judge from this brief, but I am confident, just summary of Dr Watt's views, whether he was to be ranked amongst its decided advocates. By those who were well acquainted with him, he was charged with heresy above twenty years before his death. In a letter, written in the year 1725, the famous Mr T. Bradbury reproved him for making "the Divinity of Christ evaporate into a mere attribute. It is a pity," he adds, "after you have been more than thirty years a teacher of others, you are yet to learn the first principles of the oracles of God. Was Dr Owen's church to be taught another Jesus?—That the Son and spirit were only two powers in the divine nature? &c. And, thus also, Dr Doddridge speaks of his friend, not in the language of reproach, for their opinions very nearly coincided:—"Dr W. maintained one Supreme God, dwelling in the human nature of Christ, which he supposes to have existed the first of all creatures; and speaks of the divine *logos*, the wisdom of God, and the Holy Spirit, as the divine *power*, or the influence and effect of it, which he says is a scriptural *person*, i. e. spoken of figuratively in Scripture, under personal characters."

In addition to the above we give the following statements from Spark's Inquiry, &c. (p. 385)—

A letter is extant, which was written by Rev Samuel Merivale to Dr Priestley, in which the sentiments of Dr Lardner on the subject of Dr Watts's opinions are expressed in the most unequivocal terms. In conversation with Mr Merivale, as stated in the letter, this great man observed; "I think Dr Watts never was an Arian, to his honour be it spoken. When he first wrote of the trinity, I reckon he believed three equal divine persons. But in the latter part of his life, for several years before his death, and before he was seized with an imbecility of his faculties, he was a *Unitarian*. How he came to be so I cannot certainly say; but I think it was the result of his own meditations on the Scriptures. He was very desirous to promote that opinion, and wrote a great deal upon the subject."

After this conversation, Mr Merivale, wishing to obtain further information respecting Watt's unpublished papers, wrote a letter of inquiry to Dr Lardner, from whom he received the following reply:

"I question whether you have any where in print Dr Watts's last thoughts upon the trinity. They were known to very few. My nephew, Neal, an understanding gentleman, was intimate with Dr Watts, and often with the family where he lived. Sometimes in an evening, when they were alone, he would talk to his friends in the family, of his new thoughts concerning the person of Christ, and their great importance; and that if he should be able to recommend them to the world, it would be the most considerable thing that ever he performed. My nephew, therefore, came to me, and told me of it, and that the family was greatly concerned to hear him talk so much of the importance of these sentiments. I told my nephew, that Dr Watts was right in saying they were important, but I was of opinion that he was unable to recommend them to the public, because he had never been used to a proper way of reasoning on such a subject. So it proved. My nephew being executor, had the papers, and showed me some of them. Dr Watts had written a good deal, but they were not fit to be published. *Dr Watts's Last Thoughts were* COMPLETELY UNITARIAN."

These facts are too plain and conclusive to need comment. They rest on the authority of Lardner, and they could not rest on a higher. He barely stated what he saw and knew. Prove Lardner to have been guilty of a deliberate falsehood, or mistaken in a case where he had every possible opportunity of knowing the truth, and you will invalidate his testimony.* Till this be done, no one can rightfully refuse his assent to the position it establishes; which is, that the unpublished papers of Watts clearly showed him to have been a Unitarian.

Dr Lardner's judgment on this point was formed on the perusal of MSS. destroyed by the executors of Dr Watts.—In reference to this circumstance Mr Wellbeloved has the following remarks:

No one therefore, in the present day, is warranted to contradict the affirmation of Dr. Lardner: and as it is utterly inconsistent with the acknowledged character of that cool and judicious writer to speak so strongly and decidedly, without some substantial reason, it is highly probable, to say the least, that amongst these MSS. there were some written after the time of the last publication, and containing a more explicit avowal of Unitarian opinions.† And that such was the case, we may justly conclude, from the character and style of one of them rescued from the flames by Dr. Doddridge, entitled '*A Solemn Address to the Deity*,' which appears to have been drawn up by Dr. Watts, on a review of what he had written on the subject of the Trinity, and therefore subsequent to the publication of the '*Important Questions*, &c.' Now it is observable that this interesting and affecting Address is directed to the Father alone, as the *only true God, the Supreme Being*.

Mr Sparks, alluding to this Address, introduces an extract from it with the following remarks.

But we need not recur to unpublished writings.—Enough may be found in print to convince us, that he was not a Trinitarian, whatever else he may have been. In his *Solemn Address to the Deity* he speaks as follows:

"Dear and blessed God, hadst thou been pleased, *in any one plain scripture*, to have informed me which of the different opinions about the holy trinity, among the contending parties of christians, had been true, thou knowest with how much zeal, satisfaction and joy, my unbiassed heart would have opened itself to receive and embrace the divine discovery. Hadst thou told me plainly, *in any single text*, that the Father, Son, and Holy Spirit, are three real distinct persons in the divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many *strong fears of assenting to the mere inventions of men*, instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst thou been pleased to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference, and engrafted it into my soul.

"But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtleties of disputes, and endless mazes of darkness. And can this *strange and perplexing notion of three real persons going to make up one true God*, be so necessary and so important a part of that christian doctrine, which, in the Old Testament and the New, is represented as so plain and so easy, even to the meanest understandings?"

Three things are obvious from these extracts.—*First*, that Watts did not believe the trinity, as usually understood, to be "plainly taught in any single text;" *secondly*, that in his mind it was not so expressed in the Scriptures at large, as to be intelligible to "reason and conscience;" and *thirdly*, that the strange "and perplexing notion of three real persons going to make up one true God" is not a "necessary and important part of the christian doctrine," whatever may be thought of its reality.

The only other extract we shall now give is from Sparks' Inquiry.—p. 393.

But we have yet other testimony from Dr Watts' own mouth. In a letter to the Rev. Dr Colman of Boston, written 1747, he speaks as follows. "I am glad my book of *Useful Questions* came safe to your hand. I think I have said every thing concerning the Son of God, which scripture says; *but I could not go so far as to say, with some of our orthodox divines, that the Son is* EQUAL *with the Father;* because our Lord himself expressly says 'The Father is greater that I.'" Shall we still persist, that Dr Watts was a Trinitarian, and that when he said the Father and Son *are not equal*, he meant directly the contrary?

If a man, who professes a simple undivided unity of God; who writes largely to prove that the Son is a distinct, derived, inferiour, subordinate, dependent being; who denies the personality and separate existence of the Holy Spirit, and calls it the power, or influence, or operating agency of God, and affirms that there is no scriptural evidence for worshipping this Spirit; if such a man is to be accounted a Trinitarian, it will be vain to trust any longer to the force of language, or to look for meaning in words, or distinctions in things.

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*In a note attached to his letters Mr Wellbeloved says, Dr Horsely thus speaks of Lardner:—"The learned and the candid Lardner, whose judgment must have been biassed by his opinions in prejudice of the writings," (the Epist. of Ignatius) "*if any thing could have biassed his judgment in prejudice of the evidence of truth.*"—*Letters &c.* p. 124.

† Mr Wellbeloved has published in form of a note the following remarks from the Monthly Review of March 1782, as containing some curious information relating to these MSS.

"That the Doctor had altered his opinion with respect to some points of what is called orthodoxy, is undeniable. This is a subject that *some* of his encomiasts shrink from with concealed mortification, and would, if possible, consign to oblivion, as it cannot be remembered, without bringing some reflection either on the Doctor himself, or their own darling cause. But it would be in vain to deny a fact known to *many*, who were interested in making it public. It was known to Lardner, and by him communicated to the late excellent Mr Merivale of Exeter, from whose mouth the writer of the present article immediately received it. Dr Watt's papers (many of which contained the most explicit renunciations of some of his former sentiments with respect to the doctrine of the Trinity) were mutilated, and published in a very imperfect manner. Some were *wholly suppressed*; and it was with difficulty that Dr Doddridge could rescue from destruction, a certain curious paper respecting the Trinitarian controversy, published among his posthumous works, entitled '*A Solemn Address to the Deity, &c.*' The conduct of some of Dr Watt's friends in this affair, was so disingenuous, that it called forth very loud complaints from those who were acquainted with the secret: and it was but a short time before Dr Doddridge embarked for Lisbon, that he complained to Mr Merivale of unfair conduct, both with respect to Dr Watts and himself, to whose charge, in conjunction with the late Dr D. Jennings, his papers were intrusted for publication."

CREEDS,

[From Mr Roger's Sermon.]

Long and particular human tests have been the occasion of strife and division without end. Beware of them. If they contain nothing but what is in the scriptures, they are certainly superfluous; if they contain more, as certainly pernicious. The pure volume of inspiration is a sufficient rule of faith and practice. Its doctrines are definite and explicit, as infinite wisdom saw fit they should be. Creeds and professions may be admitted, as expressing the opinions of an individual or of numbers; but not as a test of fellowship Formularies, drawn up "by art and man's device," have too often partaken of the weakness of their original; have too largely partaken of that "wisdom of men, which is foolishness with God." Have they not been most prevalent in dark places, made so in consequence of an "eclipse of Christianity?" The apostle gives this seasonable caution, let "no man put a stumbling block, or an occasion to fall in his brother's way." Desiring to obey Christ, but doubting or disbelieving some things, to which it is necessary to assent in order to do it; there is a temptation to subscribe with some eqivocation or mental reserve. Or, kept from the ordinances, one and another may fall away from the means of grace, wander from the path of life, and wander on cheerless and forlorn, till their feet stumble on the "dark mountains," and the "shadow of death" close upon them.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 5.

In the last week's Register we intimated that we should this week give a brief history of the *Harvard College* question, which has of late excited so much attention. We have found it a much more laborious undertaking than we expected, and have concluded to defer it a week or two, till we may be able to furnish what we shall ourselves be satisfied with as a fair exposition of the case.

AMHERST COLLEGE.

An act has finally been passed by the Legislature of this state to establish a College in the town of Amherst. The petition for a charter has been opposed with considerable warmth for upwards of two years. The *principal* opposition has been made by the members of the Legislature from the Western part of the state, who were apprehensive that another college established in that part of the state would be a detriment to Williams College. Others opposed it from a belief that it was inexpedient & unnecessary and that it would only be imposing a new burden on the state, since it was reasonable to expect that, a charter being given the state would not suffer it to languish for want of encouragement and assistance. Some probably opposed it from an apprehension that it would be an exclusive and sectarian institution, in regard to its religious influence. Who these were if any, we know not. The number of such was undoubtedly much less than has been represented. The principal opposition was grounded on the *inexpediency*, and on the fears of *detriment to Williams College*. The vote of the House on the question of acceptance, was 96 to 68.

By the first section of the act granting a charter, the following gentlemen are oppointed Trustees, viz Rev. Heman Humphrey, D. D. Hon. William Gray, Hon. Marcus Morton, Rev. Joshua Crosby, Hon. John Hooker, Rev. Joseph Lyman D. D. Rev. Francis Wayland, jr. Elihu Lyman, Esq. Israel E. Trask, Esq. Rev. Jonathan Going, Elisha Billings, Esq. Rev. James Taylor, S. V. S. Wilder, Alfred Ely, and Hon. Lewis Strong.

When vacancies occur in the Board of Trustees, they shall be so filled that the board shall forever after consist of seven clergymen, and ten laymen.

The charter provides that no corporate business shall be transacted at any meeting, unless nine at least of the Trustees are present. It also provides that the amount of property holden by the corporation shall not be such as to exceed a clear annual income of *thirty thousand* dollars.

The following is the sixth section of the act, "And be it further enacted, that no instructor in said College shall ever be required, by the Trustees, to profess any particular religious opinions, as a test of office; and no student shall be refused admission to, or denied any of the privileges, honors, or degrees of said College, on account of the religious opinions he may entertain."

By the *eighth* section it is provided that the granting of the charter shall never be considered as any pledge on the part of government, that pecuniary aid shall hereafter be granted to the College.

SPARKS' ESSAYS AND TRACTS.

The ninth number of Sparks' Collection of Essays and Tracts in Theology is just published. It consists of selections from the writings of the "Ever Memorable John Hales," with an interesting biographical notice. This is an interesting and highly valuable number. The reflecting and intelligent reader cannot but be favourably impressed in relation to the work by the perusal of such paragraphs as the following, from the article on *Private Judgment in Religion*.—Speaking of the folly and absurdity of receiving our faith on trust, he says:—

'It is a question made by John Gerson, sometime chancellor of Paris, "Wherefore, hath God given me the light of reason and conscience, if I must suffer myself to be led and governed by the reason and conscience of another man?" Will any of you befriend me so far as to assoil this question? For I must confess I cannot. It was the speech of a good husbandman, "It is but a folly to posses a peice of ground except you till it." And how then can it stand with reason, that a man should be possessor of so goodly a peice of the Lord's pasture, as is this light of understanding and reason, which he hath endued us with in the day of our creation, if he suffer it to lie untilled, or sow not in it the Lord's seed? Needs must our reason, if it be suffered to lie fallow, like the vineyard of the sluggard in the Proverbs, quickly become wild, and be overrun with briers and thorns. Think we that the neglect of these our faculties shall escape unpunished with God? St Basil tells us, "That the man that is utterly devoid of all education, and hath nothing but his reason to be guided by, yet even such an one, if he doth offend, shall not escape unpunished, because he hath not used those common notions ingrafted by God in his heart, to that end for which they were given." How much ever then shall that man's punishment be, who in this great means of education, amidst so many, so plain, so easy, ways of cultivation of our reasonable faculties, yet neglects all, and lets them lie fallow, and is content another should have his wits in keeping.'

What can be more to the point, or better adapted to awaken the sluggish to a sense of the duty of using their own faculties, than the following:—

"Hath God given you eyes to see, and legs to support you, that so yourselves might lie still, or sleep, and require the use of other men's eyes and legs?—*That* faculty of reason, which is in every one of you, even in the meanest that hears me this day, next to the help of God, is your eyes to direct you, and your legs to support you in your course of integrity and sanctity; you may no more refuse or neglect the use of it, and rest yourselves upon the use of other men's reason, than neglect your own, and call for the use of other men's eyes and legs."

It would be easy to multiply extracts from other articles, equal in point, and equally adapted to their particular purpose. We have not, however, room at present, for further extracts, nor can they be necessary, to any but strangers to the work; as all who have read the previous numbers know very well with what judgment and good taste the editorial labours have been performed.

A table of the contents of this number will be found in our advertising columns.

SPANISH BIBLES. Stereotype plates have lately been procured by the American Bible Society for the whole Spanish Bible. It is from the Madrid edition of the Padre Scio, published in 1797. A handsome octavo edition of the Bible has just been printed from these plates, making 1180 pages.

The New-York Daily Advertiser, speaking of this edition has the following remarks:—

The object of the Society is to circulate these in Mexico, South America, and the Spanish possessions in this hemisphere, in all of which the Scriptures are very scarce and command a good price. As the Society sell the copies at the very low price of $150, merely covering the cost; we would suggest to merchants trading in those parts, that it might be well for them to send parcels of these books to the ports where they trade. We have no doubt they will find such a market as well as prove profitable to themselves, while they are promoting the objects of that Institution.

EMANCIPATION OF SLAVES.

The Hon. Rufus King, Senator in Congress from the State of New York, has submitted to the Senate the following resolution, remarking, that though it was a subject of great national importance he did not desire to debate it, nor did he offer it with a view to its present consideration. He submitted it as a subject for the future consideration of the Senate. The resolution was read and ordered to be printed. It is in the following words.

Resolved, That, as soon as the portion of the existing funded debt of the United States, for the payment of which the public land of the United States is pledged, shall have been paid off, then, and henceforth, the whole of the public land of the United States, with the nett proceeds of all future sales thereof, shall constitute and form a fund, which is hereby appropriated, and the faith of the United States is pledged, that the said fund shall be inviolably applied to aid the emancipation of such slaves, within any of the United States, and to aid the removal of such slaves, and the removal of such free persons of color, in any of the said states, as by the laws of the states respectively, may be allowed to be emancipated, or removed, to any territory or country without the limits of the United States of America.

Original Communications.

FOR THE CHRISTIAN REGISTER.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAPTER XIX.

Mrs. Holden (for such I found the name of the invalid to be) recovered slowly from the violence of her fever; but the disorder seemed to be settled upon her, and assumed the symptoms of decided decline.—In my frequent conversations with her, I learned the circumstances of her past history, and the misfortunes which had brought her to her present situation. These were fully confirmed by testimony from other sources, and I soon felt that she had a claim upon the kindness of all who could serve her.

She was the daughter of a minister, in a small village near the metropolis. She was unfortunately subjected to the care of a step mother, who sought to compensate for her want of affection and maternal fidelity, by care to forward her young charge in those external accomplishments which might most attract the notice of spectators, while the more solid and important branches of education were neglected. Gay, inexperienced, untaught, and regarding the world before her but as a scene of enjoyment, she relieved herself from a guardian whom she despised, by marrying in her seventeenth year, a handsome and dashing young man from the capital. Thither she removed with him; but alas, not to realize her visions of felicity. Beauty and gaiety availed her little. Her spirits sunk and her bloom faded under the cares of a growing family, and the unkindness of a brutal husband. Years rolled on, but brought no peace with them. The fireside had no comfort, and the evening return of him, who should have been her best friend, was the signal for tears instead of smiles. The morning had no cheerfulness in its beams, that roused her only to toil and weariness. And the lonely day of labor and privation, was darkened by the anticipation of unkindness and abuse at its close.

Her life was thus wretched without alleviation or hope. Her father died soon after her marriage, and she was left, with neither brother nor sister, to depend only upon a husband, who laughed at the oath by which he had bound himself to her, and sported in her misery who had none to befriend her but himself. Her children—a *mother's* heart cannot be without something like bliss, but this in her's was bitter as the tears that fell in showers upon them when she watched over them in her deserted home.

At length a new evil came upon her. Her two youngest children sickened, faultered, and died. In the same week they passed away together, and slept in one grave. Even the father's soul was touched, and as he wept with her over their pale forms, she enjoyed the first hour of domestic sympathy which she had known for years. But it was only an hour; and she felt herself doomed to drink a cup of ten-fold bitterness, now that she had lost two of the three only objects which attached her to the world, or made life sufferable. She did not know, short sighted woman, that her Father who had given her the cup to drink, had also sweetened for her its draught.

A mixt feeling of pride, shame, and obstinacy, had made her for a long time (as it makes many) a stranger to God's house. Her thoughtless childhood and youth had given her no sufficient religious impressions, and when she could not go to meeting for display, she knew no desire to go for worship. The trouble and disappointment of her married state, she had attributed solely to her husband's misconduct; and they had therefore never led her heart to God, but had rather been suffered to exasperate her spirit and keep her in obstinate alienation from him. But now the cause of her sorrow was changed; she peceived it to be from a superior power; and her heart was softened. A near minister came to pray at the funeral of her little ones; and while she listened to the voice of his serious and affectionate sympathy, the remembrance of her early days and of her father's prayers came over her, and she wept convulsively. How often is the heart awakened by the recollections of a pious home which had long been sleeping and dead! He visited her; he conversed with her; he spoke to her of her Maker; he revived her remembrance of a Saviour; he pointed out to her the light, the comfort, the promises, the peace of the blessed gospel. She listened, and was persuaded. She perceived that she had found the friend whom she needed. She felt that no one need be alone or comfortless in God's world. She found occupation for her troubled thoughts, objects for her wandering affections, and was able to forget the irritations and trials of her lot; or, when she could not forget them, to bear them calmly and cheerfully. She had become a christian; and weary and heavy laden as she was, found rest to her soul.

"You who have always know the happines of a religious mind," said she, "you who have never had experience of the vacancy of soul, which belongs to those who have neither comfort on earth nor hope in heaven—cannot readily conceive of the change which now took place in my feelings and my whole existence. I seemed to have come into a new world. Every thing wore a new aspect. I could hardly believe it was myself, who was now bearing quietly what had before been an intolerable burden. I was astonished to find myself smiling and happy—not happy, perhaps, but contented,—amidst scenes which had before only irritated and made me wretched. My husband was still negligent and unkind, my lovely infants were still among the dead, my days were still solitary, and my food scanty and poor. But these had become smaller evils, for my thoughts and affection had something else to rest upon. Religious truth had become interesting to me. The Sabbath led me abroad to worship, and thus gave variety to my life, excitement to my mind, and peace to my heart. The Bible and other good books gave me some new topic of wonderful and delightful contemplation every day. I was engaged, with an eagerness I never had felt before in teaching and guiding my only surviving child, for I felt a new responsibility in her behalf. I thus became too much occupied to think of my troubles; or at least when sometimes they would intrude themselves, I had a refuge from them, and could drive them from my mind. When they were at the worst, I knew where I could find comfort; for God's ear was open to me, and in pouring out my sorrows before his mercy seat, I at any time could relieve my full heart of its burden. Mr Anderson," continued the invalid, checking the animation with which she had been speaking—"I freely say this to you, for you can sympathise with me.—You will not count me either boasting or enthusiastic; for you know what is the power of religious trust—you feel what I mean, when I say that the promise was fulfilled to me—*I will keep him in perfect peace, whose mind is stayed on me; because he trusteth in me.*"

I did indeed understand her, and rejoiced to witness the efficacy of that *faith*, *which* OVERCOMES THE WORLD.

FOR THE CHRISTIAN REGISTER.

MR REED....The few observations which I made upon the communication of B. C. were not supposed, or intended to give a full statement of the argument upon the question presented. I thought your correspondent expressed too strong, and an unnecessary abhorrence of a very ancient, and as it appeared to me, a very useful custom of our churches. I wished to show that it might be received in a light not calculated to "strike with horror" any mind not disturbed by a morbid sensibility.

I have always loved to view a Christian Church in the character of an association for benevolent purposes—a charitable society. It certainly is one of the highest and best objects of religious ordinances to cherish the kind feelings, the tender sympathies of our natures; and dispose us to be ready, on every occasion, to aid in any object of true benevolence. Every thing which serves to keep in view this part of Christian duty, I think important; and such, in my opinion, is the effect of the opportunity offered us, after we have been celebrating the love of our blessed Saviour, of presenting our gifts upon his altar.

Of Paul's direction to the Corinthians, (1 Cor. 16. 2) and which he says he had also given to the churches of Galatia, I think as I did before; and I find respectable commentators agree in the same view of it. Locke's note upon the passage is as follows:

"It is certain that the Apostle means that they should, every Lord's day, bring to the congregation what their charity had laid aside the foregoing week, as their gain came in, that it might be put into some public box appointed for that purpose, or officer's hands. For if they only laid it aside at home, there would nevertheless be need of a collection when he came."

If we admit this direction of the Apostle to be evidence that such collections were not common in the church, it also proves that when there was need of them, he approved of this mode of making them.

The account of Justin Martyr, who lived in the second century, goes to show what the custom was in his time, and may assist us in understanding the above text, as to the time and manner of making the collection. After describing the order of services in the church at the administration of the supper, he adds: "The Rich give according to their pleasure, and what is collected, is deposited with the president for the relief of widows and orphans, the sick &c."

In Caves' "Primitive Christianity" he quotes Irenius and Justin Martyr to prove this custom. After the service of the Catechumens, and before that of the faithful, at which the Eucharist was administered, the custom was to present their offerings; every one according to his ability bringing some gift as the first fruits of his increase, which was by the minister laid upon the altar, or communion table. These oblations were designed for the use of the church, for the maintenance of the ministry, and for the relief of the poor."

Now although it may not be thought that the "financial customs" of the primitive christians are binding upon us, still, as we have the poor always with us, and as much remains to be done to extend to others the knowledge of the truth in which we rejoice,—I think we are bound to continue any practice of theirs which serves to keep us in mind of our duties towards others, and to increase the means of doing good.

I believe the mercantile reasoning of your correspondent to be futile, because, however more valuable a sum given at once would be, such donations are not, and will not generally be made. The little sums given by each member of a church, in the way of a free contribution, may be saved from the indulgences of life, or reserved from the weekly gains of business. They do more good to the bestower. Given in this way, when the left hand knoweth not what the right hand doth, they are truly gifts unto the Lord. No urgent subscription paper is presented—no temptation to give from any motive but true benevolence. The same servant of the church who has just presented the memorials of the love of a saviour, offers you an opportunity to contribute to the good of others, for whom, also, Christ died. The poorest have an opportunity to bestow their mite, and the blessing returns upon their own heads. Nor is any obstacle hereby presented, that the rich, or others who may prefer it, may not give "at one time" such sum as he may think proper to bestow.

Unquestionably this is a matter upon which churches may innocently differ, and upon which each must decide for itself. All I can wish is, that due consideration may be given to the subject. I feel assured that much more can be said in its favor than against it. My principal object in what I have said, has been to arouse more attention to the duty of the christian churches, *as such*, to exert themselves to promote works of religious charity; and I earnestly hope that some one whose opportunities will permit, will do more justice to the subject than is in my power.

Is not the feeling expressed by B. C. one reason why Unitarians are so unsuccessful in their attempts at religious charities? Is there not a sickly sensibility upon this subject, or why is it that there is so much revolting at the sight or sound of any plan which approaches our purses? Surely when the greatest efforts we can make must be so feeble, we ought to encourage, and unite in every proper method of promoting good works among our churches. A. G.

FOR THE CHRISTIAN REGISTER.

MR REED. Has Mrs Barbauld's FEMALE SPEAKER been introduced into any of our schools? It has recently been published in a very neat form by Wells & Lilly, and is by far the best book for girls at school. It has the advantage of being decidedly and exclusively feminine; and saves them from the necessity of reading many of the masculine and coarser extracts, which are to be found in the collections made for boys. If it cannot be used in the public schools, it might be adopted to great advantage in the more private institutions; and seems to me adapted to fill a very important place.

Mahomed Ismael, Khan, of Chiraz, who is now at Paris, was there admitted a member of the Asiatic Society. In his letter to Mr De Tassy, the Secretary, accepting the appointment, a translation of which from the Persian is published, he acknowledges the honour in the following terms: "I write these words in order to announce to your benevolent mind, and to make known to your good and enlightened heart, that having had the advantage and honour of seeing arrive at the most fortunate time, and at a most propitious hour, the message marked with the signs of your friendship, the drops of the cloud of favours of the elevated being who inhabits the garden of hope, have so refreshed and watered your sincere friend, that in the middle of autumn, the new formed bud of a delighted smile has opened into full bloom on the rose tree of his thoughts." He closes his letter by wishing "may your honourable Society be ever flourishing, and may its lofty shade last forever! Yes, I trust, so long as the radiant monarch of nature continues to rise in the east, and to gild your horizon, your literary assembly enlightened by the luminous rays of information and knowledge, those who shall enjoy the advantage of being seated at this banquet of true instruction will forever shine at the very summit of the orb of science. *B. D. Adv.*

SOUTH BOSTON BRIDGE.

The Columbian Centinel gives the following abstract of the provisions of the bill lately passed by our Legislature, for erecting a bridge from Wheeler's point to South Boston.

"By this act, the City Government of Boston, is empowered to build, or cause to be built, a free Bridge, with one or more draws, over the channel, in a strait line, from or near Sea-street to the newly made land at South Boston, and to erect a wharf or pier on each side, near the draws, in such a manner as to cause no material obstruction to the ebb and flow of the water through and under the same; on condition, that the said city of Boston shall be held to make compensation to any person or corporation, who may sustain damage by the obstruction of the navigation caused by the erection of said bridge. Persons sustaining any damage may apply to the Court of Middlesex or Essex, for a committee to estimate such damage, and if no good cause is shown to the contrary, the court shall appoint three or five disinterested freeholders (at the expense of the city) to inquire, and report on oath, whether any damage has been sustained, and if any, to estimate the same, (and where the damage is annual, to declare the same in their report,) and on returning such report into court, judgment shall be given thereon, with reasonable costs to the party prevailing;—provided, that either party may claim a trial by jury, at the bar of said Court, and an appeal to the Supreme Judicial Court as in other cases. No toll, or tax, is ever to be exacted or paid, for any travel over said Bridge, or passing the draws of the same; and the city is held to keep the bridge and draws in good repair, and to raise the draw, and afford all necessary and proper accommodation to vessels having occasion to pass the same by night or by day, on pain of paying such damage as any Court in Middlesex or Essex shall adjudge; and if the bridge is not completed within three years from the passage of the act, the act is to become void."

PASSENGERS. By an official statement of Passengers arrived in the United States last year, it appears that there were 6222 males, 2526 females, and 1812 whose sex is not stated—Total, 9560.

pected to see him take flight for a better region.—Being the son of a Rabbi at Munich, the conviction of being on the scene where God visited his people, and conferred such glory on them was almost too much

were friends of the Pacha of Egypt. They lighted the matches of their muskets, and marched towards the convent, and, on approaching the convent wall, held a parley with two of the domestics on the top of

vexation, but as night drew on, they all dropped off one after another, and left us in possession of the tent, in common with a number of goats, who inhabited the further part. In the middle of the night, I was awoke

NEW HAMPSHIRE.
John Shepherd, *Amherst*
Jacob B. Moore, *Concord*
Francis Grant, *Exeter*

Rev. I. B. Pierce, *Trenton*
PENNSYLVANIA.
J. Mortimer, *Philadelphia*

DEATH OF GOV. BROOKS.

The late Governor Brooks, who had for a number of days labored under a severe attack of lung fever, departed this life at his residence in Medford, on the morning of Tuesday last.

The following tribute has been paid by the Society of Cincinnati, to the memory of this excellent citizen and distinguished patriot.

BOSTON, MARCH 2, 1825.

At a meeting of the Standing Committee of the Massachusetts State Society, of Cincinnati, held this day, the following preamble and vote was passed:

It having pleased Almighty God in his holy Providence, to remove our late highly respected and beloved President, the Hon. JOHN BROOKS, by death,

Voted, That a meeting of the Society be called, to be holden on the third day of the present month, in the Exchange building, at 12 o'clock, that the members may have an opportunity of discharging the melancholy duty of attending the funeral solemnities of our much lamented associate and head; of expressing the sincere and deep feeling of sorrow, with which we are penetrated, by the death of one so justly honored and esteemed; and of testifying our respect for the memory of our departed Brother, in whose character were united the virtues of the ardent patriot, the sincere republican, the undaunted hero, the able civilian, and exemplary christian; whose early disinterested, persevering services devoted to the public welfare, have associated his name with the greatest benefactors of the Commonwealth, and will endear his memory to the friends of liberty and virtue in every part of our country.

Every member is requested to wear the usual badge of mourning for thirty days.

THOMAS JACKSON, *Assistant Sec'y.*

MASSACHUSETTS LEGISLATURE.

SENATE.

Wednesday, Feb. 23. The following bills passed to be engrossed.

To incorporate the Farmer's Bank in Belchertown; the Hampshire Bank in Ware; the Fall River Bank in Troy;—the Housatonic Bank; the Danvers Bank; and the Washington Bank, to be located in the Southern section of Boston.

Thursday, Feb. 24. The Committee on Finance of the House of Representatives brought in the Tax Act for the ensuing years, and requested the concurrence of the Hon. Senate therein. The bill was read a first time, and committed for amendment.

Surveys for Canals. Resolutions authorizing the appointment of Commissioners to make surveys of scites for canals from the Hudson River to the Harbor of Boston, and appropriating $5000 for the purpose, passed and have been concurred by the House.

Friday, Feb. 25. A resolve on the subject of taking a new survey, and constructing a new map of the state, was reported, read, and rejected.

Tax Act. The committee to whom the Tax Act from the House was committed, reported the same, with amendments.

Saturday Feb. 26. The Senate was busily employed from 9 o'clock A. M. to 7 P. M. in finishing the business of the session. Among the resolves passed was the following: directing the Selectmen of the several towns to send to the Secretary of State before the meeting of the next General Court, a statement of the number of children under 16 years of age employed in the incorporated manufactories, with other circumstances relative to them. The information is necessary in order that the due provision by law may be made for the education of these children.

HOUSE OF REPRESENTATIVES.

Wednesday, Feb. 23. A Resolve passed making the compensation of the Lt. Governor, so long as he has or may execute the duties of Chief Magistrate, the same as that allowed to the Governor.

Thursday, Feb. 24. A bill to aid the Bunker Hill Monument Association to erect a Monument, &c. passed to be engrossed.

Tuesday, Feb. 25. A bill authorizing the City of Boston, and towns in this Commonwealth, to make by laws restraining the going at large of Dogs, passed to be engrossed.

Thanks were voted to the speaker.

The report of a committee on the subject of alteration of the city charter of Boston, in regard to the choice of Aldermen, was referred to the next Legislature.

Saturday, Feb. 26. A disagreement took place between the two Houses relative to the passing of the annual *Tax act.* And no act has been passed. The latter part of the day on Saturday was chiefly occupied by the two Houses in endeavours to come to some understanding on the subject of the *Tax act.* The Legislature was finally prorogued at 7 o'clock.

EIGHTEENTH CONGRESS.

SENATE.

Friday, Feb. 18. A resolution was offered, providing, that as soon as that portion of the funded debt of the United States, for the payment of which the public land is pledged, shall be liquidated, the proceeds of the remaining land shall be appropriated as a fund, to "aid the emancipation of such slaves within any of the United States, and to aid the removal of such slaves, and the removal of such free persons of color, in any of the said States, as by the laws of the States, respectively, may be allowed to be emancipated, or removed, to any territory or country without the limits of the United States of America," which was read and ordered to be printed.

A resolution to purchase Peal's picture embracing an equestrian portrait of Washington, Lafayette, and Hamilton, was taken up and elicited much discussion.

Adjourned to Monday.

Monday, Feb. 21. The Senate were occupied to day upon the fortification appropriation bill, and the military service bill for 1825.

Tuesday, Feb. 22. A bill to enable the claimants of lands in Mississippi and Arkansas to institute proceedings to try the validity of their claims was rejected.

A bill authorizing the purchase of Peal's portrait of Washington, for 4,500, passed to a third reading.

A communication was received from the Secretary of State relative to the protection and relief afforded to American Seamen.

The subject of the Massachusetts claims for money expended during the late war, was called up by the receipt of a Message, on the subject, from the President.

Some remarks were made by Mr Webster, with the purpose of effecting an immediate payment of such part of the claim as was acknwledged to be free from any of the objections which have been urged against other parts.

A bill for the preservation and civilization of the Indian Tribes within the "United States" was discussed in Committee of the whole; and was finally ordered to be engrossed with but one dissenting voice.

Wednesday, Feb. 23. Numerous papers on private and local business were disposed of.

The bill relative to the preservation and civilization of the Indian tribes passed nem. con. and was sent to the House.

The discussion of the Cumberland road bill occupied some time. The Senate refused 25 to 19 to postpone it; but nothing decisive was done before they adjourned. The bill was ordered to a third reading on Thursday.

HOUSE OF REPRESENTATIVES.

Friday, Feb. 18. The house received a report from the Secretary of State relative to the capture and detention of American fishermen during the last season.

A bill relative to the tonage duties of canal vessels and boats was discussed, amended, and ordered to be engrossed.

Saturday, Feb. 19. The committee on the judiciary were instructed to inquire into the expediency of authorizing the proper accountable officers of the Treasury department to settle the claims of individuals originating in contracts for manufacture of arms during the late war.

The House in committee of the whole, went into the consideration of the bill for the payment of the interest due the state of Virginia.

Monday, Feb. 21. The subject of President Monroe's claims was considered.

The bill relative to extending the right of deposite in public stores was also discussed. Nothing was decided.

The House proceeded to the choice of a printer for the 19th Congress, Messrs Gales and Seaton were chosen.

Tuesday, Feb. 22. Numerous reports on private petitions &c. acted on.

Right of Deposite, &c. This bill was again discussed. On motion of Mr W. of N. C. was laid on the table.

Wednesday, Feb. 23. Appropriation bills were considered.

A debate took place on the bill providing for the payment of interest to Virgina, on money loaned the United States; an amendment was proposed and prevailed, extending this payment of interest to all the states.

The bill was passed on Thursday.

Thursday, Feb. 24. A petition was received from sundry inhabitants on Connecticut river, praying for aid in improving the navigation of that river. It was referred to the committee on Roads and Canals, and ordered to be printed.

Commonwealth of Massachusetts.

By His Honor
MARCUS MORTON,
Lieut. Governor, and Commander in Chief of the Commonwealth of Massachusetts.

A Proclamation
FOR A DAY OF
PUBLIC FASTING HUMILIATION, AND PRAYER.

Our pious forefathers, at their first settlement in this Commonwealth, moved by a deep sense of their constant dependence on the Providence of the Almighty Ruler of the Universe, scrupulously set apart, early in every season, a day of solemn Fasting and Prayer, to propitiate His mercy, and to supplicate His support. A custom, thus consecrated in its origin, has been religiously observed through succeeding years; and the Executive of this Commonwealth has invariably, at the approach of every Spring, designated a day on which all religious communities and individuals were enjoined to prostrate themselves, at the same time before the throne of grace, to acknowledge the insufficiency of their own strength, and their manifold transgressions, and to implore protection and forgivness from that Being by whom the very hairs of our heads are all numbered. Such a custom well deserves to be perpetuated; and I feel that, by the visitation of God in depriving this Commonwealth of its late venerated Chief Magistrate, it has become my duty to cause it to be solemnly observed.

I have therefore thought proper to appoint, and by and with the advice and consent of the Council, I do appoint THURSDAY, the seventh day of April next, to be observed throughout this Commonwealth as a day of *Humiliation, Fasting* and *Prayer:* And I do request the Ministers and People, of every denomination of Christians, within the same, to assemble themselves together on that day, at their respective places of public worship, that we may, with humble and contrite hearts, unitedly acknowledge before Almighty God His numberless and unmerited bounties and blessings to us and our ancestors; and especially that, by His holy guidance, He led them from intolerance and persecution to this western wilderness, to exercise and enjoy the sacred rights of conscience; That here His worship should be restored to the primitive purity and simplicity of the Gospel, and temples reared to His Holy name, in which He should be adored in spirit and in truth; That He taught them by His spirit to establish constitutions of civil and religious equality and liberty, under which the rights of property and of persons are secured, and the invaluable blessings of the Gospel are freely enjoyed by all, in their worship of the Deity according to the dictates of their own consciences, with none to molest or make them afraid; That He inspired them with wisdom to conceive, and courage and strength to achieve, the emancipation of our country from a foreign and oppressive yoke, and to devise and perfect a system and union of free governments, under which we have been prospered above all the nations of the earth; That he cast our lot in a country, the salubrity of whose climate contributes to diminish and mitigate our diseases, and the fertility of whose soil furnishes abundant means for our comfort and subsistence; whose population is industrious and virtuous; with wise and faithful legislatures; with equitable, salutary and humane laws, and learned and upright judges to administer them.

While we recognize the innumerable mercies and bounties of our Heavenly Father, it becomes us with humility and deep contrition to confess our ingratitude, our multiplied and aggravated offences, and our unworthiness of the least of His favors; and fervently to supplicate His forgiveness, through the intercession and merits of our Mediator and Redeemer. And at the same time that we look to His Grace alone for a remission of our sins, let us, with united voices, implore the continuance of His favors and blessings upon us and our common country; That he will preserve peace within our borders, and that wars and rumors of wars may be heard no more in the land; That He will deign to sanction our civil institutions, and confirm the basis on which they are placed by the equal suffrages of a free people; That He, in whose hands is the breath of all mankind, will keep us from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day; That He will give us health of body, and peace of mind; will chasten the desires of our hearts and subdue the turbulence of our passions, that all the days of our lives may be days of tranquility and happiness; That He, who holds the sun in the firmament and scatters plenty on the earth, will cover our hills with flocks and herds, and our vallies with corn, and will crown the year with abundance; That He will promote Agriculture, Manufactures, and the Mechanic Arts; That He will preserve the poor from a scarcity of bread, and succeed the labors of all; That He, who hath bound the waters with a garment, will smile upon those who go down to the sea in ships, and do business upon the mighty deep; that He will prosper our navigation, our commerce and our fisheries; That our seamen may be preserved amidst the perils of the ocean; our merchants bring riches from far countries; and our fishermen draw treasures from the depths of the sea. That He, who is the source of all knowledge and wisdom, will look benignantly upon our University, our Colleges, Academies and Common Schools, that from them may issue continually streams of learning, virtue and piety, until the whole people shall become enlightened, virtuous and happy; That the Ministers of the Gospel, while they exert themselves to maintain and vindicate the truth, may be endued with a spirit of candor, charity and brotherly affection towards each other, and towards all mankind, not condemning those who may differ from them, but leaving them to the justice and mercy of the Common Judge and Father of All. That He who has promised that the knowledge of the Lord shall cover the earth, as the waters cover the sea, will graciously vouchsafe his blessing upon the laudable exertions of good men to disseminate a knowledge of His Holy Scriptures throughout the world; That the benign influences of Christianity may be universally seen and felt. That pure and undefiled religion may prevail in every heart and all the ends of the earth see the salvation of God.

And it is recommended to the people of the Commonwealth, to abstain from all labor, mirth, and recreation, inconsistent with a religious observance of the day.

Given at the Council Chamber, in Boston, this twenty second day of February, in the year of our Lord one thousand eight hundred and twenty-five, and in the forty-ninth year of the Independence of the United States of America.

MARCUS MORTON.

By His Honor the Lieutenant Governor, by and with the advice and consent of the Council.

EDWARD D. BANGS,
Secretary of the Commonwealth.

God save the Commonwealth of Massachusetts!

GENERAL INTELLIGENCE.

FROM ENGLAND.

By an arrival at Charleston, from Liverpool, Jan. 9th, decisive intelligence is received that the British Government have acknowledged the independence of Colombia and Mexico. Mr Canning had communicated the intelligence to all the foreign ministers, that commissioners would be sent to those states, charged with full powers to conclude Treaties of commerce between them and England, founded on the recognition of their independence.

The London Courier states that a levy of 4000 additional troops will take place immediately; this is supposed to be for the purpose of reinforcing the British army in India.

Dreadful Accident. At Middleton Colliery, on Wednesday evening, one of the most shocking accidents occurred which it has ever fallen to our lot to record. From the best information we could procure on the spot, it seems almost certain that the imprudence of one of the miners, who, with the rest, was just leaving off his work, has brought this destruction and misery upon himself and his unfortunate fellow workmen. He took off the top of his safety-lamp and an almost instantaneous explosion was the consequence, which killed no less than twenty-three of the poor workmen on the spot. Besides these, four others received very severe injury, and were taken as soon as possible to Leeds Infirmary, where some hopes are entertained of their recovery. The bodies of all those who have been killed have been found except two; some of them are in a shockingly mangled state; others appear to have perished more by suffocation, than from the injury sustained, as their bodies exhibit no marks of violence. *Eng. Paper.*

Burmese War.—Late accounts received at Paris from the East Indies, announces that the war with the Burmese and the English had taken a serious turn, the former having advanced within a few leagues of Calcutta, which had been deserted by the rich inhaditants in consequence of being seriously threatened by the enemy. There seems to be some truth in this intelligence, as we observe that a new levy of 4000 trops had been ordered in England, for the purpose of reinforcing the East Indian army. *Eve. Post.*

We collect the following scraps of intelligence relative to Greece, from the papers by the late arrival.

CURFU, Dec. 20. It is deplorable that amongst the victorious Greeks, dissensions exist.—Amonst them Pasio Colocctrini has fallen a victim; he perished in a combat near Tripolitza.

TRIESTE, Jan. 1. Letters from Corfu of the 19th, put aside all doubt respecting the naval combats of the 12th and 13th in the roads of Candia.

Last will and Testament of William Hannis, chapel master to Queen Elizabeth, written on the back of a title to a copy of Sir Thomas More's works, 1557, in his own hand writing.

To God my soul I do bequeath, because it is his own; My body to to be layd in grave, where to my friends best known;
Executors I will none make, thereby great stryffe may grow; Because the goods which I shall leave will not pay all I ow.
W. HUNNIS.

LATE FROM EUROPE. London papers to Jan. 17, have been received in New York. It is stated in those papers that letters from Paris give information that commissioners are about to sail for St. Domingo, to renew the negociations relative to the independence of the Haytian government.

The intelligence before received, is confirmed, that the British Ministry have officially announced their determination to negociate treaties of commerce with the governments of Colombia, Mexico, and Buenos Ayres. They are reported to have said that they have waited long enough to give Spain the opportunity of taking the lead in the recognition of their independence.

Some complaint is made on the part of the French editors, at this determination of the English cabinet. They pretend that it is at variance with the principles of Russia, Austra, Prussia, and France, on this subject; in other words, the principles of the Holy Alliance.

It is stated that England, after giving Portugal time to take the lead in acknowledging the independence of Brazil, will send out ministers to that government, as she proposes to do to Mexico and Colombia.

Mexico Mines.—The last London papers mention that the existing rage for for speculation in the Mexican silver Mine Stocks, was nearly as violent as that in the *South Sea bubble*, in olden times; and that on the 10th Jan. a nobleman of vast wealth, realized a profit of 140,000*l.* sterling, by the sale of 110 shares of this stock sold that day.

Treaties have been concluded with the Choctaw and Quapaw nations of Indians, by which these nations cede the United States about seven millions of acres of land in the Arkansas Territory. Certain pecuniary considerations are given therefor by the United States, among which is the sum of $6,000 to be paid the Choctaws annually, forever; it being agreed that the said sum shall be annually applied, for the term of twenty years, under the direction of the President of the United States, to the support of schools in said nation, and extending to it the benefits of instruction in the mechanic and ordinary arts of life: and to the Quapaws $500 to each of the former head chiefs, $4,000 in goods, and an annual payment of $1,000 for eleven years. *Bost. Pat.*

CANAL IN MAINE. A bill has passed the Legislature of Maine for incorporating the Canal Bank, with a capital of $300,000, for twenty years, and to exempt them from the tax imposed on other institutions of the kind, on condition, that the Bank shall, within a given period, subscribe $75,000 in the stock of the Cumberland and Oxford Canal.

EXHIBITION OF FABRICKS.

There was an exhibition yesterday, in the Rotunda of the Capitol, of American Manufactures, which attracted great numbers of spectators of both sexes, from 11 to 4 o'clock. Of them were broadclothes, cassimeres, &c. from the manufactories in Southbridge and Milbury in Massachusetts, Litchfield in Connecticut, Steubenville in Ohio, &c. Cottons from New-York, New-Jersey, Flannels, baizes, floor cloths, Philadelphia (Morris's) Grates, fenders, shovels, hoes, bird-cages, bellows, brushes, cabinet ware, machinery, &c.

"*Swearing.*" A bill has passed the Legislature of Massachusetts, permitting others than Quakers, or Friends, to affirm rather than swear. To us, the mere circumstances of asseveration is of but little consequence: we care but little whether a deponent uses "I swear," "I affirm," or "I say." But we see in the law referred to, another step towards the perfection of our system of liberty, and we congratulate our fellow citizens, upon every victory that liberality gains over bigotry. *U. S. Lit. Gaz.*

The public have been amused with the idle surmise that our government are about going to war, because they have recently given orders to have the ships of war now on the stocks finished; and have also advertised for contracts for timber to build three line of battle ships, six frigates and three sloops of war, agreeably to a law passed some time since by Congress for gradually increasing the navy. This is all that has been done, and this is enough to set several of our contemporaries on the war key. Some of them have stated that an *express* arrived at our Navy Yard, at Brooklyn, with "notes of terrible preparation," and immediately proceeded on to the eastward. But we are well assured that if such an *express* has been sent, and has arrived, it is unknown to the commandant of the Navy Yard.—*N. Y. E. Post.*

INDIANS. Private letters from Georgia, state that the Commissioners of the United States have succeeded in making a Treaty with the Creek Indians, by which they have agreed to cede and relinquish the title to the whole of their lands within the limits of the State of Georgia.

It is said that Chief Justice Marshall proposes to retire from the Bench of the U. S. Supreme Court after the present session. His loss will be felt, and his retirement will require a reorganization of that court.

Governor Morrill of New-Hampshire, has appointed Thursday, the 14th day of April, to be observed as a day of Fasting and Prayer in that State.

POLICE COURT. Elisha Mann of Randolph, on complaint of George Adams, for alleged fraud in a load of wood, was on Tuesday bound over in the sum of one hundred dollars to appear at the next term of the Municipal Court. The load measured, according to the certificate of the city measurer, thirteen feet. When measured by the same person, after being sawed and piled, it measured short of nine feet and a quarter.

☞ Subscribers for the Christian Register in LYNN are informed that, if more convenient to them, their bills may be paid to Mr HENRY A. BREED.

☞ Bills of subscribers in SALEM, may also be paid to MR J. R. BUFFUM, the agent in that town.

TO CORRESPONDENTS. Several communications are received which will be attended to as convenience may permit.

MARRIAGES,

In this city, Mr George Woodman, formerly of Newburyport, to Miss Louisa R. Gore; Mr Zacheus B. Dolbear to Miss Eleanor J. Hearsey.

On Thesday evening, by the Rev Dr Lowell, Mr Adonis Howard to Miss Catherine Holman.

DEATHS.

At Reading, Lieutenant Joseph Bancroft, at the advanced age of *ninety.* He was the father of ten children all of whom had families. He had *eighty-one* grand-children, and *one hundred and thirty-one* of the fourth generation. He was an officer on the hill in Charlestown, in 1775. He was an intelligent and well instructed christian of truly catholic and liberal principles, and has always sustained the character of a good and upright citizen.—*Communicated.*

At Portsmouth, John Ela, Esq. Inspector General of Provisions for New-Hampshire.

REVISED TESTAMENT.

JUST published by Cummings, Hilliard & Co. "The New Testament of our Lord and Saviour Jesus Christ in which the text of the common version is divided in paragraphs, the punctuation in many cases altered, and some words, not in the original, expunged.

The following extract from the preface will show something of the plan and object of the publication.

The object of the Editor of the "Revised Testament," is to give the common version in somwhat a new form. He has altered the punctuation in a great many places; thereby, as he thinks, rendering the sense more plain and simple. In this respect he has been unsparing, wherever he thought improvement could be effected.

He has disregarded the old division into chapters and verses, and thrown the text into paragraphs and semi-paragraphs, after the manner of Griesbach and several other approved Greek Editors. In order however that all the advantages may be derived from those old divisions which they were ever intended or able to afford, the chapters and verses are here placed in the margin. As to the italicks, his intention was to expunge wherever he could without rendering the sense obscure or abrupt; and in other cases to substitute when a more simple and expressive term occurred. Instances of expunging are numerous; but he found few occasions for substituting.

WARE'S ADDRESS

THE ADDRESS of JOHN WARE M. D. before the Massachusetts Peace Society, is for sale at this office.

EVERETT'S ORATION.

THIS day publiished, an ORATION, delivered at Plymouth, Dec. 22, 1824, by Edward Everett. jan 18
CUMMINGS, HILLIARD, & Co.

SPARKS' THEOLOGICAL TRACTS.

JUST published at the Counting Room of the Christian Register, (opposite the U. States branch Bank) Congress-street, the NINTH Number of "A Collection of Essays and Tracts in Theology, by JARED SPARKS."

CONTENTS.

Ever memorable John Hales,
Biographical Notice,
Schism and Schsmatics,
Letter to Archbishop Laud,
On private judgment in religion
The Moral Christian,
Original sin,
Sin against the Holy Ghost,
On Parables,
On Devotion,
Interpretation on Scripture Precepts,
Abuses of Scripture
Learning requisite for explaining the Scripture,
On the aid of the Spirit in private Judgment,
The literal sense of Scripture to be preferred,
Spiritual Pride,
Whether the Church may err in fundamentals,
On Ecclesiastical Jurisdiction,
Prosperity of the Wicked,
Extent of the Profit of Godliness.

Boston, March 5, 1825.

Poetry.

BY JANE TAYLOR.

How swiftly pass our years!
How soon their night comes on!
A train of hopes and fears,
And human life is gone!
See the fair SUMMER now is past!
The foliage late that clad the trees,
Stript by the equinoxial blast,
Falls, like the dew-drop on the breeze.

Cold WINTER hastens on!
Fair Nature feels his grasp;
Weeps o'er all her beauties gone,
And sighs their glory past!
So, LIFE, thy Summer soon will end,
Thine Autumn too will quick decay,
And Winter comes, when thou shalt bend
Within the tomb to mould away.

But Summer will return,
In all her beauties dress'd!
Nature shall rejoice again,
And be by man carress'd!
But, oh! Life's Summer pass'd away,
Can never, never hope return!
Cold Winter comes, with cheerless ray,
To beam upon its dreary urn!

Then may we daily seek
A mansion in the skies,
Where Summers never cease,
And glory never dies!
There an eternal SPRING shall bloom,
With joys as vast as angels' powers!
And thrice ten thousand harps in tune
Shall praise the love that made it ours.

Miscellaneous.

LATIMER.

The first remarkable occasion on which Latimer, one of that glorious army of martyrs, who introduced the reformation into England, publicly avowed his opinion respecting the corruptions of the Romish Church, was in a course of sermons, which he delivered during the Christmas holidays before the University of Cambridge, to which he belonged. He insisted particularly on the great abuse of locking up the Scriptures in an unknown tongue; and endeavoured to show, that in comparison with the religion of the heart, external observances were of no manner of value. The orthodox part of the clergy, as they were then called, could not allow such heresies to pass without some attempt at a public confutation of them. The task was undertaken by Dr. Buckingham, Prior of the Black Friars, who appeared in the same pulpit a few Sundays after; and with great pomp and prolixity, declared against the dangerous tendency of Latimer's opinions, particularly the dreadful notion of having the Scriptures in English. "If that heresy," said he, "were to prevail, we should soon see an end of every thing useful among us. The ploughman reading, that if he put his hand to the plough, and should happen to look back, he was unfit for the Kingdom of Heaven, would soon lay aside his labour; the baker likewise reading that a little leaven will corrupt his lump, would give us very insiped bread; the simple man also finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars." Latimer could not help listening with secret pleasure to this ingenious reasoning; and longed till an opportunity came round for exposing it. When it came again to his turn to preach, the whole University crowded to hear him. Among the rest, Prior Buckingham himself entered the church with his cowl about his shoulders, and seated himself with an air of importance before the pulpit. Latimer with great gravity recapitulated the learned doctor's arguments, placed them in the strongest light, and then assailed them with such a flow of wit, and at the same time with so much good humour, that without exciting one unfavourable sentiment against himself, he made his adversary in the highest degree ridiculous. He then with great address appealed to the people; descanted upon the low esteem in which their guides had always held their understandings; expressed his indignation at their being treated with such contempt; and wished that his honest countrymen might only have the use of the Scriptures, till they were guilty of so absurd an interpretation of them, as that apprehended by the learned friar.

Latimer was afterwards interdicted from preaching by his Diocesan, the bishop of Ely; but there, fortunately, happened at this time to be a Protestant Prior in Cambridge, Dr. Barnes, of the Austin Friars, who having a monastery exempt from episcopal jurisdiction, and being a great admirer of Latimer, boldly licenced him to preach there. The late opposition having greatly excited the curiosity of the people, the friar's chapel was soon incapable of containing the crowds that solicited admission. It is not a little remarkable, that the same Bishop of Ely who had interdicted Latimer, was now often one of his hearers; and had the ingenuousness to declare, that he was among the best preachers he had ever heard.

After Latimer's promotion to the See of Worcester, in the time of Henry VIII., he preached before the court. The sermon which he delivered on the occasion, was at a subsequent convocation of the bishops, at which the king was present, denounced to his majesty as seditious, by the Bishop of Winchester. Latimer being called upon by Henry with some sternness to vindicate himself, was so far from denying or even palliating what he had said, that he boldly justified it; and turning to the king with that noble unconcern which a good conscience inspires, made this answer: "I never thought myself worthy, and I never sued to be a preacher before your Grace; but I was called to it; and would be willing, if you mislike it, to give place to my betters, for I grant there may be a great many more worthy of the room than I am. And if it be your Grace's pleasure to allow them for preachers, I could be content to bear their books after them. But if your Grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I preach before your Grace." This answer baffled the malice of his accuser. The severity of the king's countenance relaxed into a gracious smile; and Latimer was dismissed with that obliging freedom which this monarch never used but to those he esteemed.

During the three first years of the succeeding reign of Edward VI., Latimer preached the Lent sermons before his majesty; and such were the crowds which then resorted to hear him, that Heylin tells us, the pulpit was removed out of the Royal Chapel into the Privy Garden.

His style of preaching is said to have been extremely captivating; simple and familiar, often enlivened with anecdote, irony, and humour; and, still oftener swelling into strains of the most impassioned and awakening eloquence. Of the earnestness of his manner, we have the following striking specimen in one of his sermons delivered at court against the corruptions of the age. "Take heed, and beware of covetousness; take heed, and beware of covetousness; take heed and beware of covetousness; and what if I should say nothing else these three or four hours but these words? Great complaints there are of it, and much crying out, and much preaching, but little amendment that I can see. Covetousness is the root of all evil. Then have at the root; out with your swords, ye preachers, and strike at the root. Stand not ticking and toying at the branches, for new branches will spring out again; but strike at the root, and fear not these great men, these men of power, these oppressors of the needy; fear them not, but strike at the root."

MACHIAVEL.

Nicholas Machiavel was a celebrated writer, born of a noble family at Florence 1469. His first efforts were a comedy called Nicias, which proved so popular on account of its satire at Florence, that Leo X. sent for the actors to exhibit it to a Roman audience. Machiavel acquired, however, greater fame by his political writings. By the influence of the Medicis, and to recompense the sufferings which he endured on the rack on suspicion of conspiracy with the Soderini, against Julius, afterwards Clement VII. he was made secretary and historiographer to the republic of Florence. He died in 1530, of a medicine which he had taken by way of prevention. The latter part of his life, it is said was spent in poverty in the character of a profane scoffer and atheist. He declared, it is said, that he would rather be sent into hell after death, than to paradise, because he should find nothing in heaven but beggars, poor monks, hermits, and apostles; but in hell he should live with popes, cardinals, kings, and princes.

Of all his works his treatise called "the Prince" is the most famous. This book, which describes the arts of government, as usually exercised by wicked governors, and by tyrants, is still a cause of dispute, and while some suppose that he merely exposed the arts of politicians to excite abhorence of tyranny, and a love for genuine liberty, others imagine that he prescribed rules for governing, and the only method by which mankind could be managed, so that Machiavelism and tyranny are synonimous expressions. It is remarkable, however, that among those who commend him, he has Bacon, Clarendon, and Harrington, who consider him as an able and ingenious writer, and an enemy to tyranny and injustice, and as frankly warning us against what men do, that we may be the better able to guard against their insidious conduct.—*Lempr.*

FROM PRIOR'S MEMOIR OF BURKE.

It was about this period that the kind feelings of Mr Burke were appealed to by a young and friendless literary adventurer, subsequently an eminent poet, who, buoyed up with the praise his verses had received in the country, and the hope of bettering his fortune by them in London had adventured on the journey thither, with scarcely a friend or even acquaintance who could be useful to him, and with no more than *three* pounds in his pocket. This trifle being soon expended, the deepest distress awaited him. Of all hopes from literature he was speedily disabused; there was no imposing name to recommend his little volume, and an attempt to bring it out himself only involved him more deeply in difficulties; the printer had deceived him, and the press was at a stand, from the want of that stimulus which puts much of the world in motion. Hearing, however, or knowing something of an opulent Peer then in London, who had a summer residence in his native country, he proposed to dedicate to him his little volume; the offer was accepted; but, on requesting a very small sum to enable him to usher it into the world, received no answer to his application. His situation became now most painful; he was not merely in want but in debt; he had applied to his friends in the country, but they could render him no assistance; his poverty had become obvious to the persons with whom he resided, and no further indulgence could be expected from them; he had given a bill for part of his debt which, if not paid within the week, he was threatened with a prison; he had not a friend in the world to whom he could apply; despair awaited him which ever way he turned.

In this extremity of destitution, Providence directed him to Mr Burke. He had not the slightest knowledge of that gentleman, other than common fame bestowed; no introduction but his own letter—no recommendation but his distress; but "hearing that he was a good man, and presuming to think him a great one," he applied to him with a degree of success far beyond any possible expectations he could form. Mr Burke, with scanty means himself, and unbribed by a dedication, did that which the opulent Peer declined to do; but this was not all; for he gave him friendship, criticism, and advice, introduced him to some of the first men in the country, and very speedily became the means of pushing him on to fame and fortune.

From the U. States Gazette.

SMYTH ON THE APOCOLYPSE.

The little pamphlet which has been for some weeks promised made its appearance in this city a few days since. We presume that expectation, "which had stood on tiptoe," is not entirely satisfied, the work is not what was expected. Every one looked for some ingenious application of the "*revelations*," to the peculiar situation of the world in the present century, and some had prepared themselves for a hearty laugh at the mystifier. The writer, however, instead of wasting his time in adapting past visions to present realities, has taken a new ground, and has endeavoured by a very considerable display of reading and a most intimate acquaintance with the early writers, to show that the book of Revelations was not the production of John the Evangelist. This he attempts to prove, by showing with much ingenuity, that none of the early writers, that is none of the first century, nor indeed any one, until the very last years of the second century, ever refer to the Apocalypse of John, and then reference is only occasionally made, and with a kind of uncertainty; while every other book of the New Testament is particularly referred to. In the opinion of the author, IRENEUS, Bishop of Lyons, in Gaul, wrote, or rather *compiled* this Apocalypse—there were several works bearing that name, and in in order to give it consequence, appended to his production the name of *John*, and in another work quotes the same book as the production of that Saint. The ingenuity of General Smith is most displayed in his attempt at showing that the supposed prophecies of the Revelations, relate to events which transpired some years before the book was written, and that it was to be considered only a history of events in figurative language, which transpired chiefly at Byzantium, having reference to the sufferings of primitive christians in the other place.

INDIAN TRIBES.

From the Philadelphia National Gazette.

SUMMARY OF INDIAN TRIBES

Now inhabiting within the limits of the several States and Territories of the United States, not including the portion of Michigan Territory west of Lake Michigan and the north of Illinois State.

Number, about	97,000	
And these occupying about		77,000,000

These are stated to consist of as follows:

	Indians.	*Acrs. of land*
No. 1. Small remnants of tribes, settled in Maine, Massachusetts, Connecticut, Rhode Island, Virginia, South Carolina, together	3,023	
No. 2. In Louisiana, the remnants of many tribes, together	1,313	
No. 3. In the northern parts of the state of Indiana and Illinois, the Peninsula of Michigan, New York state, and Ottoways in Ohio. These together, number about	13,150	
No. 4. In North Carolina, Georgia, Tennessee, Alabama, Mississippi, are Choctaws, Cherokees, Chickasaws, Creeks, whose number is estimated at	52,625	
And these claim, including some land of the Cherokees in North Carolina, about		23,573,176
No. 5. In Ohio State, and the southern and middle parts of Indiana and Illinois, there are Wyandots, Senecas, Shawnees, Delawares, Caskaskias, Miamies, Eel Rivers, numbering	3,082	
No. 6. In Florida, there are Seminoles, and remnants of other tribes, about	5,000	
No. 7. In Missouri and Arkansas, Delawares, Kickapoos, Shawnees, Weas, Ioways, Pinkashaws, Cherokees, Quapaws, Osages—their number	18,807	
Total of Indians,	97,000	
Do. of their lands, six blanks above remaining to be filled up,		77,000,000

The late statement of the Secretary of the Treasury, respecting the Commerce and Navigation of the United States, furnishes the following facts:—

The imports during the year ending on the 30th Sept. 1824, have amounted to $80,549,007, of which amount $75,265,054 were imported in American vessels, and $5,283,953 in foreign vessels; that the exports have, during the same period, amounted to 75,986,657 dollars, of which $50,649,500 were domestic, and $25,337,157 were foreign articles; that of the domestic articles, $43,444,619 were exported in American vessels, and $7,204,881 in foreign vessels, and of the foreign articles, $23,967,087 were exported in American vessels, and $1,370,070 in foreign vessels; that 850,033 tons of American shipping entered, and 919,278 cleared from the ports of the United States; and that 102,367 tons of foreign shipping entered and 102,552 cleared from the ports of the United States during the same period.

[*From an English paper.*]

THE RED CABBAGE.

The *red* cabbage stewed in veal broth is accounted upon the continent a specific cure against pulmonary complaints, and what is here called consumption.—For this purpose red cabbage is especially cultivated in French kitchen gardens; to which in the cooking, pistachies and calf's lights are added. This reminds us of an anecdote which passed current at the time we heard it; a young Roman Catholic clergyman, rector of a country parish, was called upon to preach a sermon upon a grand solemnity, at which the bishop of the diocess, a cardinal, appeared in the Roman purple, surrounded by the clergy in their white surplices. The preacher performed his task to the approbation of every one. After the ceremony, his eminence, meeting him, seemed to wonder at his not having been abashed when in the presence of a cardinal in the full blaze of his red paraphernalia. The simple and honest clergymen replied: "Your eminence will cease to wonder, when you know that I learned my discourse by heart in my garden, and used to practice declamation before a plot of *white* cabbages in the centre of which was a *red* one. A preferment was the reward of this witty answer.

THE NEXT ADMINISTRATION. It requires no great sagacity to foresee that the next administration will have to encounter a formidable opposition. Whatever professions of acquiescence may now be made, it is hardly to be expected that the partizans of the unsuccessful candidates will sit down in quiet under the disappointment of their hopes. It is not improbable that a regular opposition will be organized even before the adjournment of Congress; and it is certain there are many individuals in the country who have determined to oppose Mr Adams, before he has done one act, by which the character of his administration can possibly be predicted. The Columbian Observer [published at Philadelphia] which appeared in mourning when the news of his election was received, already calls upon Pennsylvania to make "a firm and unwavering opposition" to his administration.

The madness of party spirit was never more clearly illustrated. The administration of Mr Adams is to be opposed, whether right or wrong, simply because Mr Adams is not Gen. Jackson. Personal prejudice is substituted for political principle; and men who profess to have the interest of the nation at heart are combining beforehand against every act of its chief magistrate. Happily, this spirit does not yet pervade any considerable portion of the people. The nation is satisfied with the choice of its Representatives; and it remains with Mr Adams to prove the wisdom of their decision by the prudence, moderation, and liberality of his conduct. *Ports. Jour.*

The more married men we have the fewer crimes there will be. Examine the frightful columns of your criminal calenders; you will there find a hundred youth executed for one father of a family. Marriage renders men more virtuous and more wise. The father of a family is not willing to blush before his children: he is afraid to make shame their inheritance. *London Examiner.*

A dying man's warning. Seth Elliot, who was executed at Castine the early part of the present month, addressed the spectators from the gallows, attributing his crime to insanity; his insanity to intemperance, "Thus," remarks the paper which gave an account of his execution, "to the excessive use of ardent spirits may be attributed the tragical fate of one, who, while industrious and temperate, was considered the most thrifty farmer in the county of Hancock and who might have lived respected and happy."

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THE Sermon of the Rev Henry Ware, Jr. delivered at the ordination of Rev WILLIAM H. FURNESS, at Philadelphia, is for sale at this office. Feb. 19.

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PENNSYLVANIA.
J. Mortimer, *Philadelphia*

MARYLAND.
Etting Mickle, *Baltimore.*

Being the son of a Rabbi at Munich, the conviction of being on the scene where God visited his people, and conferred such glory on them was almost too much

the matches of their muskets, and marched towards the convent, and, on approaching the convent wall, held a parley with two of the domestics on the top of

one after another, and left us in possession of the tent, in common with a number of goats, who inhabited the further part. In the middle of the night, I was awoke

NEW HAMPSHIRE.
John Shepherd, *Amherst*
Jacob B. Moore, *Concord*
Francis Grant, *Exeter*

Rev. I. B. Pierce, *Trenton*

PENNSYLVANIA.
J. Mortimer, *Philadelphia*